Hugh Corrigan his Book
may the 8 1765

TWO DISCOURSES,

In the First of which is pointed out

The DANGER and MISCHIEF of SELF-CONFIDENCE,

Being intended as an Introduction to the Second,

In which the SCRIPTURE-DOCTRINE of JUSTIFICATION is ſtated and explained,

The infinite Wiſdom and Goodneſs of GOD in ſuch a SCHEME is ſhewn,

And the RISE and HISTORY of its Miſconſtruction, with the CONSEQUENCES of it, ſet forth.

The Whole recommended to the Conſideration of

MORAVIAN SECTARIES,

AND OF

PROFESSED UNBELIEVERS.

By *S. MARTIN*,
Rector of *Gotham* in *Nottinghamſhire*.

Ου καπηλευοντες τον λογον τε Θεε. 2 Cor. ii. 17.

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1760

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ERRATA.

P. 34. *L.* 3. *of the notes, for* Simoniaris, *read* Simonianis.
— *P.* 40. *L.* 17. *after* ſenſe, *read* ſo as to, *&c.*

TO

Charles Jennens, Esq;

SIR,

AS I owe the comforts of my present situation to the goodness of your family, so I think myself in no small degree responsible to you for the faithful discharge of the several offices of my station; and I esteem it a singular happiness, that I have a patron whose distinguished regard for true and undefiled christianity renders him zealous to exert his interest both to encourage, and assist me in them.

It was from a due sense of this, on the breaking out of a schism in my parish, chiefly founded on mistaken notions of justification, that I laid the following discourses before you; and it is upon your judgment that it would not want its use to publish them, that I now presume, in this manner to inscribe them to you.

Fidelity and perſpicuity are the great things wiſhed and endeavoured by me: If I have not failed in them, I have good hope, that the benefit of the people entruſted to me, and for the ſettling whoſe notions on ſo important a ſubject they were firſt drawn up, may be promoted hereby.

Your own humane and religious heart will, I know, join with me in your ſincereſt prayers, that they may have a good effect to preſerve thoſe that ſtand, and to raiſe thoſe that are fallen.

I am, with the utmoſt gratitude and eſteem,

SIR,

Your moſt obliged, and

obedient humble Servant,

April 16,
1760.

S. MARTIN.

PROV. xxviii. ver. 26.

He that truſteth in his own heart, is a fool.

AFTER God had created man, and beſtow'd on him reaſon and free-will, endowments incomparably ſuperior to thoſe of all other creatures in this our ſyſtem; the firſt thing his infinite wiſdom ſaw neceſſary in order to ſecure his innocence, and thereby his happineſs, was to guard him againſt any high thoughts of ſelf-ſufficiency, to let him ſee he was to live in a ſtate of dependence upon another, and to look further than himſelf for his conduct and guidance in his new ſtate: And to this end nothing could be more proper and conducive than to lay him under ſome command that did not fall within the compaſs of his reaſon, or what we now call the law of na-

ture; for every thing of this ſort he might be induced to think no more than the effect of his own diſcoveries, and what he needed no other inſtructor in than himſelf: God therefore in great wiſdom and goodneſs gave him what is called a poſitive precept, which was to abſtain from eating the fruit of the tree of knowledge, what no reaſon of his own could dictate, and what therefore would be a perpetual token and evidence to him, that he was not to truſt to himſelf, but to believe and obey God, who had given him that command, as the means of his preſent happineſs, and would continue to teach and inſtruct him in every other thing that might be further neceſſary for him. And if we conſider man made, as he was, a dependent and fallible being, nothing could be wiſer, or holier, or more gracious than this method of Providence; it was no inſignificant command, or arbitrary ſtretch of power, but ſtrongly and ſenſibly taught man the great leſſon he was infinitely concerned to know; it train'd him to that obedience and ſubjection, without which he could not be either holy or happy, and would have abſolutely eſtabliſhed him both in holineſs and happineſs, if he had con-

continued to obſerve it. And yet under ſo plain a ſtate of dependence, under all this warning, and with all the advantages of a nature, yet innocent and uncorrupted, he was ſoon drawn aſide to quit his only ſafe-guard, to ſet up for himſelf, to imagine in his mind I know not what proſpects from new ſchemes of his own, and ſo to leave God, his great guide, and counſellor, vainly promiſing himſelf with his deluded *Eve*, that by doing what he had commanded they ſhould not do, they would become themſelves as gods, and have their happineſs in their own hands, knowing good and evil. Thus fell our firſt parents, and even in paradiſe truſting to their own hearts became fools; much more may we be aſſured, in this weak impaired ſtate of ours, every ſon of *Adam*, that is not upon his guard againſt ſelf-illuſion, that full of his own wiſdom and ſecurity puts his confidence in his own heart, muſt meet with a like ruinous fall, and ſoon prove himſelf a fool too. In ſuch our ſituation, it extremely imports us to be aware of the danger we are in, to underſtand the uſual ways and methods men unhappily take to deceive themſelves; what it is that moſt expoſes us to ſuch illuſion,

and wherein our great weakneſs and diſadvantage lies; all which muſt engage our attention to the great thing neceſſary, the means of ſecuring ourſelves againſt ſo fatal a miſchief.

In the firſt place then let us conſider the danger we are in from our own hearts; for indeed the firſt ſtep towards ſecurity is to be ſenſible that we are in danger. It was the prophet *Jeremy*'s obſervation *, "That the heart of man is deceitful above "all things;" an aphoriſm fatally true in every ſenſe; for the heart has many labyrinths and windings, which not only are quite undiſcerned by, and miſlead others, but often deceive, and miſguide ourſelves; and if fact and experience be, as they really are in every caſe, the ſtrongeſt proofs, here they do moſt eminently atteſt to this ſad truth; for never was there ſo wiſe a man, whom his own heart has not ſometimes miſled, that is in other words, who has not ſometimes deceived himſelf; as on the other hand, there never was a wicked one, who might not trace his impiety from ſome ſelf-illuſion, a perſuading himſelf that ſomewhat is wiſe, or good, or at leaſt eligible, which

* Jer. xvii. 9.

which really is not ſo: and what makes us infinitely more concerned here is, that from the heart all our actions and conduct flow; it is to us the ſhop and workhouſe of all, whether good or evil, wiſdom or folly: Out of the abundance of the heart the mouth ſpeaketh, and therefore though from the tongue, as St. *James* ſaith, may proceed both bleſſing and curſing, yet this is but the inſtrument that brings them forth; it is the heart that conceives, and fabricates, and treaſures up, what that occaſionally retails; nay even when the tongue flatly contradicts what we think, and thereby, according to a common expreſſion, belies the heart, yet all this while it is but giving us a ſample or ſpecimen of the deceit and fraud that lodges in the other. The caſe then ſtanding thus with us, nothing can be of greater conſequence than to preſerve this fountain of moral conduct, as far as poſſible, untainted, leſt we truſt an enemy inſtead of a friend; that we underſtand its weakneſs, be aware of its deviations, and thereby guard againſt its deceptions. Infinite indeed are the ways by which it miſleads us, nor can we propoſe to point out more, than ſome of the moſt uſual or moſt diſtin-

diſtinguiſhed: In the firſt rank of which is that daily cheat men put upon themſelves by gloſſing over their follies and vices with fair and ſpecious names, and giving them the appearance of ſuch virtues, as they bear ſome falſe or imperfect reſemblance to, and from which indeed they may differ only by exceſs or impure mixtures; for virtue and vice are oft ſo near neighbours, that we may paſs into each other's borders without obſervation; in many caſes the diſtinction is ſo nice, that it is not eaſy to pronounce where the one ends, or the other begins; and this gives men great advantage to take much wider ſtrides, to cheat themſelves with fancying that what they do has virtue and merit in it, though they are far, very far gone within the precincts of vice: Thus they give the ſofter appellation of ſelf-defence to litigiouſneſs and revenge; of liberality to extravagance; of œconomy to the meaneſt avarice; and think they do but juſtice, even where they are cruel and oppreſſive. All this helps us to a ſolution of what were otherwiſe one of the moſt ſurpriſing appearances in the moral world; I mean, the ſecurity many men can live in, under an open diſregard and violation of the

the duties of religion, though the terms of their ſalvation are in ſcripture ſet as clear as poſſible before them, and they both profeſs and believe the truth of chriſtianity, and the neceſſity of obedience to it: The thing is too plain and too common to be doubted, and yet, I apprehend, is utterly unaccountable upon any other ſuppoſition than this, that man has a ſtrange art and power of deceiving himſelf, of making himſelf believe that in his own caſe, which common ſenſe will not ſuffer him to admit in another man's; for ſelf is infinitely the moſt dangerous and powerful of all flatterers; indeed no other flatterers could hurt or gain upon us, did we not flatter ourſelves; but when we come to view our conduct, and look into our own breaſts, we find there, perhaps in full poſſeſſion, two the greateſt adverſaries that can warp the judgment of man, to wit, the artfulleſt adulation on the one hand, and the fondeſt credulity on the other; man's own heart here is both the deceiver, and the deceived; firſt repreſents its own actions under falſe lights and colourings, and then works itſelf into a belief of what it has thus miſrepreſented. — But there are caſes, where the nature

nature of the thing will not admit of ſuch diſguiſe, where the quality of the facts are ſo clear and determinate, that men cannot proceed ſo far as to put light for darkneſs, and good for evil; yet here again bad hearts have another device to avail themſelves by, which is to extenuate the guilt of their ſins, to lower the degree, and make a falſe eſtimate of the danger of them; ſins they acknowledge them to be, for the depravity of them is ſo evident, it is impoſſible to conceal or miſtake it; yet they flatter themſelves they are ſmall and venial; human infirmity and the ſtrength of temptations are pleaded; the mercy, the infinite mercy of God is called in aid; and the impoſſibility that his unchangeable happineſs ſhould be affected or impaired by any thing we do; all theſe are urged as arguments to perſuade themſelves, that God Almighty will not condemn them to everlaſting miſery hereafter, for taking, as they phraſe it, a little pleaſure here.—And as man has ſuch an unhappy dexterity and ſucceſs at extenuating his ſins, and the danger of them, ſo is his heart no leſs expert at magnifying his merits, and beſtowing upon himſelf virtues not his own; one principal and not unplauſible

plauſible way of doing which is by ſetting aſide, or at leaſt by not paying due attention to, the diſtinction betwixt ſuch good qualities as are the effects of nature, being only the conſequences of an exacter temperament of conſtitution, and ſuch as flow from virtuous choice, and are the reſult of the will guided and regulated by reaſon and underſtanding; for it is certain, that there may be, and are men, ſober and temperate, or diſpaſſionate, or benevolent, as the caſe is, and who expect to be rewarded as ſuch, though little they can lay claim to on theſe accounts, may have followed from any ſettled religious principle in them, and they have made no further progreſs and improvement in theſe virtues, than what is owing to natural complexion, to the mere phyſical texture of their bodies, and a native diſinclination and averſion to ſome particular exceſſes; now to theſe and many other like inſtances that might be produced it is perfectly applicable what God himſelf ſaid to *Samuel* (1 *Sam.* xvi. 7.) upon the falſe judgment he had formed of the ſons of *Jeſſe*, "The Lord ſeeth not as man ſeeth, for "man looketh on the outward appearance, "but the Lord looketh on the heart." And

yet we would by no means depreciate the excellence of good natural diſpoſitions, or the value we ought to ſet upon them; they are a fair foundation to build upon, they make the work of virtue much eaſier, and enable us to carry it to more diſtinguiſhed heights; and whoever he be that knows his duty, and deſires to do it, but labours under warmer paſſions and ſtronger appetites and propenſities to the contrary, is thoroughly ſenſible of this, and the bleſſedneſs of a cooler temper: The ſeeds of vice ſtill fermenting, and working for birth, create him conſtant care and trouble to watch and weed them out; but eſpecially when temptations and uncommon accidents unite to blow up the flame, in ſuch caſe the ſtrugglings and conflicts, the ſorrow and anguiſh of heart he feels from the ſin that thus eaſily beſets him, makes him ſee in the ſtrongeſt light, what great reaſon they have to thank God, who find themſelves leaſt expoſed to ſuch impediments. It is therefore but juſt, and a debt of gratitude, to place good diſpoſitions in the rank of heaven's nobler bleſſings; and yet if we ſtop with them, if we improve not the precious talents, nor take care to return them to

God

God with intereſt, they are then but bleſſings that end with this life; the man, as our Saviour ſpeaks in another caſe, has his reward, that is, he has it already, he has all he is to have, and the whole benefit ariſing from ſuch temper he receives in this world from the advantage it here carries along with it; but for want of being ſanctified by religious views, and extended by proper care and cultivation, it falls ſhort of every reward hereafter. — Can it be neceſſary, after having ſet forth the vanity of man's heart in acquieſcing under mere natural virtues, to obſerve how extremely deluſive all confidence muſt be, that is placed on ſuch as are taken up on mere ſecular motives and intereſt only? Here is eminently that form of godlineſs that denies the power thereof; every virtue thus aſſumed changes its nature with its ends; and when a man has carried the matter ſo far, which he may very poſſibly do, as to truſt in it as real holineſs, then it becomes the hypocriſy ſo deteſted in the ſight of heaven, being an attempt to impoſe not on himſelf and other men only, but on God too. —With the inſtances above we muſt put in the number of the moſt common

and pernicious ſelf-illuſions, the contenting ourſelves with a partial diſcharge of duty, ſetting an high value upon, and ſhewing a mighty zeal for ſome one or two points that ſuit our own humour or fancy, and perſuading ourſelves that theſe muſt atone for the neglect of all the reſt. He muſt have been very little attentive to what paſſes about him in the world, that has not obſerved a ſtrong inſtance of this in the caſe of probity, or moral honeſty, farther than which there are ſome, who would be thought good men too, that never extend their views and attaintments, but ſit down ſecure, and imagine they do all they need to do, if they be juſt and faithful in their dealings, and reach the character of what we ordinarily call an honeſt man: This indeed is a fair ſtep, and we muſt acknowledge, though with ſhame and regret, the mighty numbers that never proceed thus far; yet is it poſſible for men to open their bibles, and not ſee a great deal remains behind ſtill? Whence then comes this fatal illuſion? why, men do not like the care and pains of going through the whole chriſtian duty, and therefore to make themſelves eaſy muſt form ſome device to cut

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it ſhort; they will not believe many things to be neceſſary, which ſcripture plainly tells us are neceſſary, nor that God will puniſh the neglect of them, though he has there expreſsly declared he will puniſh it. But bad as the caſe is, it is really pitiable; here is ſome merit to demand our compaſſion, and we grieve to ſee a man ſet out ſo well, and ſtop ſo ſhort, eager to do juſtice to all about him, and yet miſerably betraying his own beſt and immortal intereſts: How ſtrongly and fatally muſt our Saviour's ſentence revert upon ſuch an one, This thou oughteſt to do, and not to leave the other undone! — I ſhall add but one more to the inſtances already produced, and that is, the truſting in our own abilities, whether natural or religious, our power, our wiſdom, or our goodneſs. In ſecular affairs, what is more common than to look no further than ourſelves, to reverſe the maxim of the holy Pſalmiſt, and to ſay, "It is my own arm "that ſhall help me;" and when we have met with ſucceſs, without ever looking up to God, whoſe mercy has permitted us to gain our end, to declare either in total forgetfulneſs, or poſſibly in daring defiance of heaven, that it was our own right hand

that

that hath gotten us the victory? But if God be the governor of the world, where is the juſtice or gratitude of this vain aſſuming? nay what can be greater folly, ſince ſuch inſult on God and his government cannot fail of making him our enemy, and muſt be followed ſooner or later with a terrible downfal to us. *Sennacherib* and *Nebuchadnezzar* had as much reaſon for their ſelf-confidence as any men in the world, being abſolute maſters of the greateſt empires, and moſt numerous armies in it; and yet the event ſhewed them, with how little either reaſon or ſafety the mightieſt man upon earth can depend on himſelf or all about him: We indeed move in much lower ſpheres, and have much leſs reaſon to ſwell, and think ourſelves ſecure; and yet we too, even the tradeſman in his ſhop, and the farmer at his plough, can be *Nebuchadnezzars* in our own little way, can look on all we get or enjoy as the mere fruits of our own induſtry, and forgetting God who gave the bleſſing, aſcribe, with that vain monarch, the glory to ourſelves. But if power fail us, we have ſtill, we think, wiſdom, and art, and cunning to recur to; theſe we call eminently our own,

and

and form our ſchemes, and weigh connections, and fancy the train ſo deeply and ſkilfully laid, as to be out of all danger of miſcarrying, when ſomewhat never thought of breaks in upon us; a friend dies, or is ſick, or treachery betrays us, or bare whim and humour gives an unaccountable turn to him, or ſome other contingency (and in the vaſt variety of contingencies, what wiſdom leſs than infinite can foreſee, and guard againſt all theſe?) ſtrikes off perhaps but a ſingle link, diſplaces ſome ſmall wheel in the nice movement, and then all is at once diſconcerted and comes to nothing: Of this ſcripture gives us a notable inſtance in the ableſt and moſt cunning man of his time; *Achitophel*'s counſel, you know, was revered as an oracle from God, and he, like a deep politician, had given *Abſalom* the wickedeſt but the ſhrewdeſt advice human wiſdom could deviſe, and the crafty ſtateſman, no doubt, looked forward with mighty pleaſure and ſelf-applauſe into the train of conſequences that were to follow from it; when on a ſudden the fancy takes his maſter to be further adviſed, to call in the opinion of another, who was too honeſt a man to wiſh him or his cauſe ſucceſs, or if he

had wiſhed it, was no ways equally able to promote it; and what was the event? why the great politician ſaw all he had ſo deeply and wiſely concerted, ſtrangely ſet aſide to give place to falſe and ruinous meaſures; and the vain *Abſalom*, againſt his own intereſt, and every human probability, adopting a ſcheme, which muſt produce, as it ſoon did, the deſtruction of himſelf and his miniſter. Now if our own wiſdom, and high conceit of and confidence in it be thus deceitful in mere ſecular caſes, much more muſt it be ſo in matters of an higher and ſpiritual nature; and nothing could be a greater impediment either to our receiving the holy ſcriptures, or rightly underſtanding them, than great ſelf-ſufficiency; for here are things in their own nature abſolutely above us, objects which we can never fully comprehend, and truths which ourſelves could never have diſcovered, and yet ſuch as it is of infinite importance we ſhould be informed of, as they are the neceſſary means of delivering us from our miſery, and making us partakers of ſalvation; for we cannot be ſaved but by the merits of our Saviour, and the aſſiſtances of the Holy Ghoſt; theſe are what God's infinite wiſ-

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dom ſaw beſt to effect the great work, and his infinite mercy therefore made uſe of; but to be capable of theſe benefits we muſt believe in them; for we can no more come to Chriſt, and take hold of him and his Holy Spirit, than we can come to the Father without firſt believing in him; and we cannot believe them, without their being firſt made known to us, which could only be done by revelation, and therefore in order to our believing and being ſaved, it became abſolutely neceſſary they ſhould be revealed: In none of theſe caſes therefore God acts by a mere abſolute uncontroulable power, but from infinite mercy guided by infinite wiſdom. And yet under ſo amiable a diſpenſation, it often happens, when men are diſpoſed to ſooth their own pride, nothing will go down but what natural reaſon dictates, and lies within the diſcovery of their own underſtandings; they diſdain to be preſcribed to in point of faith and doctrine, as if this was an arbitrary impoſition and encroachment on a reaſonable being: Thus if we care not to come up to religion, religion muſt be brought down to us; and this they can eaſily model to their own liking, or perhaps chuſe to have

none at all; or if they proceed not to ſuch extravagance, as abſolutely to reject the word of God, yet an evil heart, and a ſtrong inclination can often warp even this, like other things, into ſenſes favourable to their paſſions, though quite contrary to the true meaning of it. The following inſtance, amongſt others, is but too full an atteſtation to this melancholy truth; God had clearly made two things the neceſſary terms of ſalvation to us, a ſound faith, and a good life; and yet the pride and folly of many men has from the beginning of chriſtianity down to this day been for dividing and ſeparating theſe things. On the one ſide, faith is ſet up for all in all, and he that has this, they tell us, is at once cloathed with his Saviour's righteouſneſs, and needs nothing more. Again in the other extreme there are, who ſet as light by faith, will needs have morality to be the whole of man, and lay it down for a natural truth, and genuine maxim of uncorrupted reaſon, that if a man's moral conduct be regular, his faith is quite a matter of indifference. Now what is all this but to be wiſer than God, that is, to be very fools, to tell him we will be ſaved in our own way, and after

he has given us one rule, to declare he is miſtaken, and we know a better? But is the renouncing revelation, or but partially admitting it, the fruit of truſting to our own wiſdom? We ſee it is; and yet the very contrary extreme alſo we frequently find owing to the ſame cauſe, and is diſcovered in the wild effects of religious frenzy and enthuſiaſm. We ſee new ſects daily ſprouting up amongſt us, claims advanc'd to new light and new diſcoveries; by ſome, ſyſtems of philoſophy and mere ſpeculation deduced from ſcripture, which was intended to teach us quite another matter; by others, extraordinary ſpiritual gifts and aſſurances pretended; a diſpenſation even ſuperior to the written word of God ſet up; and thoſe who are content with what is written, deſpiſed as men of low attainments, but themſelves magnified as apoſtles and inſpir'd. Thus beſides the infinite hazard to to their own ſouls, confuſion is ſown in the church of God, and the great principle of chriſtianity broke, which is, To maintain the unity of the ſpirit in the bond of peace. Theſe are but ſome, though, I preſume, principal inſtances in which the heart of man deceives itſelf; nor ſhall we

much wonder at its ſucceſs, if we conſider how eaſily it may be effected. Pride, which ruined our firſt parents, has deſcended with their corrupt nature to all their poſterity, and never fails to make us fond of our own conceits; and therefore if we liſten to its ſuggeſtions, if we do not ſuppreſs and keep it under, muſt infallibly ruin us too.—Self-love is a neceſſary principle to our beings, at the ſame time that there is infinite danger from the miſapplication of it, which will warp us to partiality, to form judgments too much in favour of ourſelves againſt both the reaſon of things, and the revelation of God.—The familiarity and liking, which we contract towards our ſins from the repeated practice of them, inſenſibly leads us on to ſtill ſtronger prejudices in their favour, to wiſh them right and reaſonable, and to try to juſtify or defend them. And if to all this we add, that there is ever a moſt powerful propenſity in man to believe what he deſires: If, I ſay, we lay all things together, it cannot but abundantly convince us of the danger we are in, and to which there are ſo many avenues and leadings, that though it be never ſo true, that he that

truſteth in his own heart is a fool, yet without the greateſt care on our part, and the grace of God to go along with us too, it is impoſſible we ſhould not do it. Under theſe circumſtances let us attend to the means which human prudence or the word of God may afford for our aſſiſtance and ſecurity: The firſt and chief of which is humility and diſtruſt of our own perfections and abilities. He who was the wiſeſt of men, and who might therefore, one would think, if any man, have truſted to his own ſtrength and powers, and yet fell into the greateſt errors and follies by doing it, has left it his repeated advice to all poſterity, " * Ceaſe from thy own wiſdom;" " Lean not to thy own underſtanding." Indeed it is this humility that muſt prepare the way for all the reſt; whilſt we are full of ſelf-eſteem and our own ſufficiency, we are ripe for temptation; ſatan finds it no difficult matter to ſet up fancy, and what he calls reaſon, againſt truth and revelation, and to erect his ſtrong holds in our hearts, which yet muſt be pulled down, or the Spirit of grace can never enter there; heady and impatient of advice or reſtraint we

* Prov. xxiii. 4. and iii 5.

we have ſhut up all approaches againſt the ſober dictates of wiſdom and prudence; and God reſiſts and flies the proud, as they reſiſt and ſcorn him; ſo that under the extremeſt ſpiritual ſickneſs we make ourſelves uncapable of every either human or divine remedy: But when we know our own weakneſs, and are humble under it, and deſire to be guided by God's Word and Holy Spirit, we cannot eaſily miſcarry; God never fails to give his grace to ſuch humility; and we have the bible before us, the only true Ἰατρεῖον ψυχῆς, to guide us in every doubt, and point out an infallible remedy for every diſeaſe of our ſouls: To this therefore we muſt be ſure to recur, to compare our faith and our manners with this, and whenever we find any inconſiſtency or repugnancy betwixt them, to conclude directly that ourſelves are certainly wrong, and muſt be regulated by the other. With theſe ſentiments and under ſuch a method, though we ſhould ſometimes thro' human infirmity deviate a little, yet it will be ſure to bring us back ſoon, and ſet us right again. Add to this, that if we ſincerely deſire to avoid all ſelf-deluſion, it will be of great importance to us, to be

ſpecially

ſpecially on our guard againſt what is called the ruling paſſion, or predominant ſin in us; this is what every man, whether from nature or habit, or generally both, finds in himſelf, to wit, a ſtronger tendency to ſome particular paſſion or corruption, than others: This *David* called * his own iniquity, and put up his ardent prayers to God to be delivered from it: Here then we are in greateſt danger of error both in practice and judgment, of thinking too favourably of what ſticks ſo cloſe, and ſeems but natural to us; and therefore let us be ſure to find it out; to which purpoſe we muſt obſerve what pleaſures we are fondeſt of, what duties we have moſt diſlike or averſion to; and when our appetites claſh, which of them generally turns the ſcale. The obſerving theſe things cannot fail of pointing out to us our weakeſt part, where we are to watch with more diſtinguiſhed care and attention. But above all, muſt we have conſtant recourſe by humble prayer to God, for the aids of his Holy Spirit, without which we ſhall never be able to ſtand up againſt ſo powerful temptations; and as in every other inſtance of our ſpiritual warfare, ſo here moſt emi-

* Pſ. xviii. 23. and xxxix. 8.

eminently, in all our difficulties and trials, beſide all our own beſt endeavours, ſtill fervently apply to the throne of grace, that by God's holy inſpiration we may think thoſe things that be good, and by his merciful guiding may perform the ſame, thro' Jeſus Chriſt our Lord.

ROM. v. 1.

Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

ALTHOUGH one great end of the goſpel, and the natural and certain effect of it, where it is duly attended to, be to enlighten the underſtanding, and reſtrain the paſſions of men; yet the Holy Spirit of God, who knows what is in us better than ourſelves, has expreſsly told us, that amidſt all this light, and under all the motives and aſſiſtances to holineſs which the goſpel affords, there will ſtill be hereſies in the church; and unleſs God Almighty lay a force upon the liberty of our wills, it muſt be ſo. Indeed it was ſoon that this weakneſs and depravity of man ſhewed itſelf;

long before the apoſtles had left the world, the ſpirit of error began to work, as in ſome other points, ſo more eſpecially in that important one relating to our juſtification; in which diſpute, as it is no uncommon thing for the folly of man to fly into contrary extremes, many men on the one hand imputed our juſtification ſolely to works performed by ourſelves, as we learn from St. *Paul*; whilſt others again, as appears from St. *James*, were no leſs poſitive, that we are juſtified by faith only, without taking good works into the ſcale at all: And the authority of theſe two great apoſtles has been many times made an handle to renew the debate in the ſucceeding ages of the church. The importance of the ſubject, and the mighty conſequences that have been drawn from it, lead a ſerious and religious man to conſider this apparent inconſiſtency, and what the true notion of ſcripture-juſtification is: And yet ſo much has been already ſaid on theſe points, and by ſome of our own divines with ſo great learning and judgment, that nothing but the circumſtances of the times, and the revival of ſome dangerous errors in the ſtation where I am placed, could have induced me to take up the ſubject.

ject.—As to the difference then betwixt St. *Paul* and St. *James*, variety of ſolutions have been offered, a particular recital of which cannot be at all neceſſary; it will be ſufficient to lay before you what I apprehend to be the juſteſt, and alſo the eaſieſt and moſt intelligible, and which for that reaſon bids the faireſt to be the true one; and this, I truſt, not without ſome further remarks that may add light, or weight to the ſubject. Nothing can be of greater ſervice towards the underſtanding the meaning of any difficult text relative to the worſhip, doctrine, or diſcipline of the church of God, than to ſearch out, if poſſible, the occaſion on which it was wrote, to underſtand, if we may ſo ſpeak, the hiſtory of the text, the time when it was indited, and the notions which it was either oppoſed, or bore reference to. Now all theſe ſeveral advantages both the hiſtory of thoſe times, and the epiſtles themſelves very clearly and fully afford us in the preſent enquiry: For by theſe we learn that when the apoſtles were ſent out to preach the goſpel, they found the world divided into two ſorts of people, *Jews* and *Heathens*, each of them wrought upon by the moſt inveterate pre-

judices, widely different indeed, but on both ſides utterly inconſiſtent with the nature and firſt principles of chriſtianity. The *Jews* for inſtance were violently attached to their law; and though the great end and deſign of it was to lead them to Chriſt, and to point him out to them under the veil of types and figures; from all which they might be ſure it was in time to give way to a better diſpenſation; yet having loſt the ſpiritual meaning of it, and attending only to its rituals and externals, they attributed that perfection, power, and efficacy to them, which was true only of the Meſſiah who was prefigur'd in them. And what the *Jew* aſcribed to the law of *Moſes*, the *Gentile* ſtill more fooliſhly attributed to his own reaſon and underſtanding, preſuming that the faculties of the human mind were ſufficient of themſelves to attain every thing it was neceſſary for us to know, and its powers likewiſe equal and able for every thing it was neceſſary for us to do. Hence the doctrine of the croſs, that is, of a crucified Saviour, who could fulfil the law for us, which we could not fulfil ourſelves, who ſhould deliver us by his righteouſneſs, who ſhould pay that ranſom to his father for

us,

us, which we ourſelves neither by any works of our own, nor by the blood of bulls and goats could ever pay, all this appeared an unſurmountable difficulty and objection to their carnal pride and obſtinacy; to the *Gentiles* it was fooliſhneſs, who looked upon it as a mean derogating ſyſtem, having conceived ſo loftily of their own powers and abilities; and to the *Jews* it was a ſtumbling-block, as it ſuppoſed the weakneſs and imperfection of their own law, which they thought ſufficient to atone for their ſins: and ſo deeply had this partiality to the law taken root in their hearts, that even after the evidences of chriſtanity had forced the conſent of many of them, and they were actually become converts, and were baptiſed, they could not bear the thoughts of parting with their legal ordinances, but inſiſted that the obſervance of them was ſtill neceſſary to juſtification and ſalvation. It was this that gave occaſion to the writing ſome of St. *Paul*'s epiſtles, and particularly to that which is principally concerned in the preſent argument, the epiſtle to the *Romans*: Here with great force and piety he oppoſes himſelf to the errors both of *Jew* and *Gentile*, and ſhews the inſufficiency, as well of the

the works of the law, as of human reaſon: With reſpect to the ritual law he expreſſes himſelf thus, " We are juſtified by faith, " without the deeds of the law," (*Rom.* iii. 28.) *i. e.* without the legal ordinances, which could never of themſelves waſh away ſins, and which are now aboliſhed: and with reſpect to good works in general, or morality, he aſſerts *, " that all have ſin- " ned, and come ſhort of the glory of God;" that notwithſtanding †, " to him that work- " eth not, but believeth in God who juſti- " fieth the ungodly, faith is imputed unto " him for righteouſneſs;" *i. e.* to him that falleth ſhort of obedience neceſſary to his being juſtified by virtue of his own works (as we all certainly do) and yet hath a true and lively faith in God the juſtifier of weak and ſinful man, to him the divine mercy comes in aid, and accepts his faith; and that therefore ‖ juſtification is of faith, that it might be by grace, *i. e.* of the free goodneſs of God; for ‡ were it by works, then the reward would not be reckoned of grace, but of debt; upon the whole he declares, that ‖‖ being juſtified by faith, we have

* Rom. iii. 23. † Ch. iv. 5. ‖ Ch. iv. 16. ‡ Ch. iv. 4. ‖‖ Ch. v. 1.

have peace with God through our Lord Jeſus Chriſt. Now what is the purport of all this? ſhall we ſay the apoſtle intends to tell us that works have no concern in the affair of the remiſſion of ſins, that we have nothing to do but to attain a ſtrong belief that Chriſt Jeſus came into the world, and died and roſe again for us, and then we ſhall be ſaved? Nothing can be wider from the truth and his intention: His deſign was to refute thoſe people who pretended they might be ſaved by their own righteouſneſs or works, which he does as related above: But muſt it follow that becauſe we cannot be ſaved *by* our own good works, they are therefore unneceſſary, and that we can be ſaved *without* them? Let the apoſtle ſpeak for himſelf, "Do we then "make void the law through faith? God "forbid; yea we eſtabliſh the law," (*Rom.* iii. 31.) and therefore in his 8th ch. ver. 13. after he had inſiſted on the juſtification by faith, he adds, if we live after the "fleſh, we ſhall die, but if through the "Spirit we do mortify the deeds of the "fleſh, we ſhall live;" and in another place he had ſpoke ſtill more expreſsly, ch. 2d. that "God will render to every "man

" man according to his deeds; indignation " and wrath, tribulation and anguiſh upon " every ſoul of man that doeth evil; but " glory, honour, and peace to every man " that worketh good." In all this the end of St. *Paul* is excellently anſwered; he warns men againſt the errors of others, and guards againſt their miſtaking his own meaning; he gives to faith and works the weight and regard due to each of them, and on the whole, with a prudence and piety ſuitable to his ſtation, ſo enforces and preſſes on his diſciples the neceſſity of both, as not to invalidate the obligation of either. And yet behold, the weakneſs ſhould I ſay? or rather folly and perverſeneſs of human underſtanding! This very doctrine of juſtifying faith was ſoon miſapprehended, at leaſt miſapplied by corrupt men in favour of their paſſions, and a new notion ſet up of faith without works, under the pretext or cover of which ſenſual men indulged themſelves in the groſſeſt licentiouſneſs, as if the ſoul, when ſpiritualiſed by faith, could not be polluted or affected with any carnal impurities. That this is no exaggeration, but a real ſtate of the caſe in the times of the apoſtles, cannot be denied:

Their

Their own epiſtles, and all eccleſiaſtical hiſtory bear ample teſtimony to it. *Simon* the ſorcerer, who gave out himſelf as the great power of God, ſet up a blaſphemous faith, and pretended that all who embraced it, were free to do whatever they pleaſed *. St. *John* himſelf in his *Revelations* (ch. ii. ver. 6, 15.) marks out another ſect, the *Nicolaitans*, who aſſerted a liberty of committing fornication, under which, as appears by the univerſal conſent of ancient chriſtian writers, we are to underſtand every kind of lewdneſs and debauchery. And the numerous ſwarms of heretics that in the next age, under the abuſed name of *Gnoſtics*, taught and practiſed the vileſt abominations, and juſtified them too under the privilege of faith and peculiar grace †, derived

* So *Irenæus* lib. i. c. 20. whoſe account of him in this point is, that he taught " that they who believed on him " and his *Helena*, eſſe liberos agere quæ *velint*; ſecundum " enim ipſius gratiam *ſalvari* homines, ſed non ſecundum " operas juſtas."

† To inſtance in two great branches of them, the *Valentinians* pretended that on account of their ſpiritual nature they might do any thing without being corrupted by it. Ὁι γαρ τροπον, &c. " for as gold loſes not its beauty " by the mire it may chance to fall into, ſo themſelves re- " ceived no hurt or pollution by any material or corporeal " actions." *Iren.* lib. i. c. 1. §. 9. The *Carpocratians*

rived their birth and their poiſon from theſe two fountains *. No wonder therefore if the apoſtles ſet themſelves to cruſh in its birth a doctrine which both reflected ſuch preſent diſhonour upon chriſtianity, and threatned ſuch future danger to it. Accordingly we are informed by *Oecumenius* †, whoſe commentaries are mainly a collection from the moſt ancient expoſitors, that one occaſion of St. *Jude*'s epiſtle was, ſome men who had got into the church, and taught, that ſin was an innocent and indifferent matter ‖. And indeed himſelf in effect tells us, that to put a ſtop to ſo diabolical a doctrine was the chief buſineſs and aim of it; for he opens his ſubject ver. 3. with declaring the neceſſity there was for him to write to the brethren, and exhort them that they ſhould earneſtly contend for the faith, that true and pure faith, that was once delivered to the ſaints: and on what does he ground this neceſſity? For, or becauſe, ſays he, there are

taught δια πιστεως κ) αγαπης σωζεσθαι, τα δε λοιπα αδιαφορα οντα. Id. c. 24.

* *Irenæus* ſays, a Simoniaris *falſi nominis ſcientia* accepit initia. Lib. 1. c. 20. And *Epiphanius*, of the *Nicolaitans*, Ενθενδε αρχονται οι της ψευδωνυμου Γνωσεως κακως τω κοσμω επιφυεσθαι. *Hær.* 25. §. 2.

† Argument of the epiſtle of St. *Jude*.

‖ Αδιαφορον ειναι την αμαρτιαν.

are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the *grace of God into laſciviouſneſs*, i. e. introducing a faith *not delivered* to the ſaints, but ſome falſe principle, a fictitious goſpel, or grace of their own deviſing, and making that an occaſion of indulging their luſts and paſſions. Upon what pretence then, (for pretence it muſt have ſome) may we ſuppoſe ſo abominable and ſhocking a principle to have taken its riſe and ſupport? There is none ſo probable and ſo plauſible, as the authority of an eminent apoſtle, if ſuch an one could be dragg'd into their cauſe, or ſhewn to have ſaid any thing capable of being turned to their favour. Now St. *Peter* in his ſecond epiſtle, chap. iii. ver. 15, 16. warns the church that in St. *Paul*'s epiſtles there were ſome things hard to be underſtood, and which unlearned and unſtable men had actually wreſted to their own deſtruction. There are ſeveral things that, I apprehend, we may very properly and juſtly remark upon this paſſage; as — That the doctrine of juſtifying faith was certainly one principal thing hard to be underſtood in St. *Paul*'s epiſtles, this being a ſubject of a ſublime

nature, in a great meaſure new, and not eaſily digeſted either by *Jew* or *Gentile* — That there was not one of all his doctrines more capable of being perverted to bad purpoſes than this — That by wreſting and perverting it mens carnal intereſts and paſſions might be moſt amply gratified — and laſtly, that they who did thus wreſt and abuſe it, and thereby run into the lewdeſt notions and practices, would not fail to urge the apoſtle's authority for doing it. To all which if we add, that the ſufficiency of faith only without works had been taught and propagated ſome years before St. *Peter* wrote this ſecond epiſtle *, there is every preſumption that he could not but have St. *Paul*'s account of juſtification, and the iniquitous abuſe of it particularly in his eye †. And yet as

* This is certain from the epiſtle of St. *James*, which, according to *Mill*, was wrote about ſeven years before the ſecond of St. *Peter*.

† The common reading in this paſſage of St. *Peter*, ver. 16. is εν οἰς in the neuter gender, which muſt relate to the ſubject-matter that St. *Peter* had been treating of, and not εν αἰς, or the epiſtles of St. *Paul*, and the ſtream of interpreters ſo explain it. On the other hand there are MSS. that read αν αἰς, particularly the *Alexandrine*, the moſt ancient, and of the higheſt authority of them all. And this laſt reading gives us a more natural and eaſy ſenſe ; for εν αἰς, and αἱ λοιπαι γραφαι ſtand in relation and correſpondence to each other, and therefore the λοιπαι γραφαι, the other

as St. *Peter* does not expreſsly mention the caſe of faith and works, we will not reſt in preſumptions only, though very ſtrong ones. St. *James* will furniſh us with ſtill more ſpecial and direct evidence; in the earlier beginnings of this deadly miſchief he had oppoſed himſelf to the growing evil; and as handle had been taken from the doctrine of juſtification by faith to exclude all neceſſity of works, he roundly aſſerts what directly cuts off any pretenſions or impious hopes, which might be perverſely drawn from St. *Paul*'s argument, aſſuring the church, that faith alone cannot ſave a man, ch. ii. ver. 14. That works muſt go along with it, or it is a dead faith, ver. 20. and that therefore a man is juſtified by works, and not by faith only, ver. 24.

other books or ſcriptures, ſuppoſe the correlate to be meant of books or ſcriptures too. Αἰς therefore we believe to be the true reading; yet if any man is perſuaded otherwiſe, we need not diſpute it, our main argument will ſtand, and *Grotius* himſelf, who mentions the various reading, but makes no change, obſerves that the περὶ τούτων, the matters on which St. *Peter* here refers to St. *Paul* are judgment, life eternal, and the conditions requiſite for obtaining it, particularly keeping themſelves without ſpot and blameleſs ver. 14. and hence concludes that amongſt the δυσνοήτα here intended is St. *Paul*'s doctrine of faith, miſconſtrued to the prejudice of good works.

24. and here, what further ſhews he carried on with him a reference to St. *Paul*'s reaſoning, he takes up the very example that apoſtle had urged in ſupport of his doctrine, and as *he* had ſhewn from it, that *Abraham* was not juſtified but by his faith, ſo himſelf no leſs ſtrongly proves, that neither was he juſtified without good works co-operating with his faith. " Was not " *Abraham* our father juſtified by works, " when he had offered his ſon *Iſaac* upon " the altar? Seeſt thou how faith wrought " with his works, and by works was faith " made perfect?" So far nothing can be plainer, or ſtronger; what follows is thus, " And the ſcripture was fulfilled which " ſaith, *Abraham* believed God, and it was " imputed unto him for righteouſneſs." In this paſſage is ſome little difficulty; for where is any mention of works here? and could the neceſſity of theſe give to or receive confirmation from a text, that ſays not a word about them? Theſe queſtions have been aſked, but then the whole purport of our apoſtle here was quite miſtaken; it not being at all his deſign to argue from this text, but to ſhew us the true interpretation of it; as if he had ſaid " In this

" man-

" manner, as hath been explained above, " by a powerful and active, not a mere " fruitleſs faith, the ſcripture [that very " ſcripture which St. *Paul* had founded his " doctrine upon, *Rom.* iv. 3.] was fulfilled, " that is to ſay, *is to be interpreted, and in* " *this ſenſe only was fulfilled, Abraham* be- " lieved God, *believed him with a faith* " *that produced obedience*, and this was im- " puted to him for righteouſneſs, *was ac-* " *cepted to the pardon of his ſins*, and he " was called the friend of God." Thus the connection is eaſy, natural, and ſtrong; but in any other ſenſe, we make St. *James* inconſiſtent with himſelf, and defeat his own argument.

Compare then theſe two great apoſtles together, lay the whole of what each ſaith in one view, attend to the principal aim and drift of both, and what the particular notions and opinions were which each intended to refute, and the plain and ſure concluſion to be drawn from them upon this ſubject can be no other than this, That works are imperfect and ineffectual without faith, and faith is imperfect and ineffectual without works: Only St. *Paul* declares moſt directly and expreſsly the juſtification by

faith, becauſe he wrote to confute them who magnified works too much; whilſt St. *James* inſiſts moſt abſolutely on the neceſſity of works, becauſe his buſineſs was with them, who laid the whole ſtreſs upon faith, aſſerting that our juſtification had no concern or connection with righteouſneſs or good works at all. In a word, if we will allow either St. *James* to explain St. *Paul*, or St. *Paul* to explain himſelf, we may hold it as a rule ſure and ſafe, in the interpretation of theſe apoſtles, that as St. *James* denies faith can juſtify us, only where it has not works co-operating with it; ſo whereever St. *Paul* affirms our juſtification by faith, we are to underſtand faith, not in the ſtrict and preciſe ſignification of the word, but in a larger and fuller ſenſe as to include the whole circle of chriſtian graces. But if faith itſelf be not ſufficient to juſtification, is it after all reaſonable to ſuppoſe St. *Paul* would reſt his point on that word only, ſo ſhort and defective in its own force and import to expreſs the thing deſigned? The objection is ſomewhat plauſible, but goes upon a double miſtake; for faith is a word ſufficient to expreſs all he intended, and is particularly ſuited here to his great

and

and main deſign: he ſaw works acknowledged and gloried in by *Jew* and *Gentile* all around him; faith was the peculiar characteriſtic of the goſpel; upon this account it might very naturally be uſed to expreſs the whole; and he was of courſe led to uſe it, as it above all others anſwered his purpoſe; for it pointed out the thing which the world wanted, the thing which they knew not, nor had heard of, whereas works and their own righteouſneſs they had ſet much too high already; no wonder therefore, if to guard againſt the rock they had already ſplit upon, he avoids the direct mention of works as ſomewhat we might be juſtified by, and only points at faith, which however of courſe includes them. Nor is there any impropriety or violence to language in his doing this, for there is no figure, or form of ſpeaking more common, or of more approved uſe, than the comprehending in this manner under ſome eminent part, what has a neceſſary connection with the whole: And thus it is that in many places of ſcripture the whole of religion is compriſed under works themſelves, without any expreſs mention of faith at all; as where it is ſaid* "that

* Rom. ii. 13.

" the doers of the law ſhall be juſtified," and that " pure religion and undefiled is " this, to viſit the fatherleſs and widows in " their affliction, and to keep ourſelves un- " ſpotted from the world." (*Jam.* i. 27.) To take one inſtance more from faith itſelf; this in one place (*Rom.* iii. 25.) is called " faith in Chriſt's blood, or death;" in another (ch. iv. 24.) " the belief that God " had raiſed him from the dead;" and yet both of theſe are alike neceſſary branches of it. In all theſe caſes, an ordinary degree of underſtanding with common honeſty will direct us not to confine our notion to the ſingle thing there mentioned, but to take in all others on which it has a mutual and neceſſary dependence. In the ſame manner we are to explain our own homilies * on the

* In the ſecond part of the homily on ſalvation, they explain their meaning in theſe words " That we be juſti- " fied by faith only is not ſo meant that the ſaid juſtify- " ing faith is alone in man, without true repentance, faith, " hope, charity, dread, and the fear of God at any time " and ſeaſon," & *alibi paſſim*. And the 11th of our Articles of religion may, I ſuppoſe, be accounted for the ſame way.

The 11th article runs thus, and may be explained as in the crotchets.

We are accounted righteous before God, only for [*i. e.* for the ſake of] the merit of our Lord and Saviour Jeſus Chriſt,

the ſubject of faith, the compilers of which taking St. *Paul* for their great pattern, and having like fond pretenſions of merit to combat in the church of *Rome*, that the apoſtle had amongſt *Jews* and *Heathens*, very ſtrongly aſſert juſtification by faith, but yet in ſuch a manner, and with ſuch connection to good works, as ſuppoſes faith to loſe its very being, and to be no longer faith without them. I am not aware of any further difficulty or objection to the account above given, unleſs it be this, that the method, here followed, of comprehending works under faith might indeed be admitted, if St. *Paul* had not expreſsly precluded works; but when he ſo plainly reſts the point upon faith, and ſo diſtinctly declares it is without works, to think of introducing

Chriſt, *by faith* [as the condition] and not *for* [*i. e.* for the ſake of] our own *works, or deſervings* [which are but conditions likewiſe.] Wherefore that we are juſtified by faith only is a moſt wholeſome doctrine, *&c.* To make *only* here excluſive of good works, is to make the church moſt glaringly contradict herſelf: It was added in oppoſition to any ſtrict merit of good works, ſo much inſiſted on by the church of *Rome*; and faith is certainly to be underſtood in the larger and more comprehenſive ſenſe as including other chriſtian graces; this is plain from the paſſage we have in the laſt note quoted out of one of her homilies, to which very homily (under the title of the homily of juſtification) ſhe here ſends us for a further explication of this matter.

cing works at all, and making the affair of juſtification any way dependent upon them, ſeems inconſiſtent both with his intention, and his manner of expreſſion: And yet to this, I truſt, it is ſufficient reply, that St. *Paul* is ſurely his own faithful interpreter, and he has as fully declared * the neceſſity of good works to obtain the favour of God, to avoid his wrath, and therefore to procure the pardon of our ſins, which is juſtification, as he has of faith; but then he ſpeaks of theſe good works in conjunction with faith, "Follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs" (1 *Tim.* vi. 11.) He declares that "without faith "it is impoſſible to pleaſe God," *i. e.* to pleaſe him by any works whatſoever; (*Heb.* xi. 6.) The works therefore that he excludes are the works done without faith; the works which the men againſt whom he was arguing, the *Jew* and the *Gentile*, depended upon, and would needs have themſelves to be juſtified by; but from every epiſtle he wrote it is certain he could never mean chriſtian works, without which faith itſelf can-

* To them that obey not the truth but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh upon every ſoul of man that doeth evil; but glory, honour, and peace to every man that worketh good, *Rom.* ii. 8, 9.

cannot ſtand. Thus, I preſume, the ſeeming contrariety betwixt the two apoſtles may be fairly and fully accounted for. There have indeed, as hinted above, been deviſed many nice and laborious ſolutions of this matter *; but,

* Of theſe the moſt conſiderable both on its own account, and for the patrons that have adopted it, is that which ſuppoſes two different kinds of juſtification, one by faith ſolely and ſtrictly, the other by works; the firſt obtained by converſion at baptiſm, the other to be procured by works afterwards, and is the ſecond or final juſtification at the day of judgment; St. *Paul*, we are told, ſpeaks of the firſt, St. *James* of the ſecond. The ſolution is ingenious, and, if equally ſolid, effectually unties the knot. But it cannot, I apprehend, be otherwiſe maintained than on a ſuppoſition, that St. *Paul*, when he ſpeaks of a juſtification by faith without works, intends only our being put thereby into a way of ſalvation, if we ourſelves chuſe to purſue and adhere to it; for if he meant more by it, and intended the pardon of paſt ſins, this, I believe, is utterly unattainable by a mere act of faith; now that he did include under this firſt juſtification ſuch remiſſion, ſeems very clear from himſelf. There is not room here to multiply quotations; it will be ſufficient to produce a capital one, and upon which in this matter St. *Paul* lays a moſt ſingular ſtreſs, taking it as a ſort of foundation for his doctrine of juſtification by faith; and it is this, "*Abraham* believed "and it was counted to him for righteouſneſs," that is, God was pleaſed to account him righteous, which could only be by the forgiveneſs of his ſins; and this forgiveneſs is moſt clearly repreſented as directly ſubſequent to his faith, he believed and this belief was counted to him for righteouſneſs; and therefore the apoſtle, almoſt in the very next words, explains the juſtification he is ſpeaking of, by forgiveneſs of ſins, applying to it, what *David* had ſaid, "Bleſſed are "they whoſe iniquities are forgiven, and whoſe ſins are "covered."

but, I truſt, all the conſiderable difficulties are this way ſufficiently and more eaſily removed.

" covered." Now any juſtification in the ſenſe of pardon of ſins, ſuppoſe it firſt or laſt, initial, progreſſive, or final, cannot, as I have ſaid above, be obtain'd ſolely and merely by faith in the ſtrict ſenſe of the word. Repentance, if true and ſincere (and it ſtands for nothing, if it is not) is a comprehenſive word, and implies a great deal that muſt come under the notion of works; and yet ſurely this is requiſite even for the firſt juſtification, as well as faith, " Repent and be baptiſed," *Acts* ii. 38. And in the laſt commiſſion which our Saviour gave his apoſtles, it runs thus, *Luke* xxiv. 47. " that they ſhould preach repentance " and remiſſion of ſins in his name;" repentance therefore muſt precede juſtification, and there is no remiſſion without it. But do we not read of numbers of diſciples converted and baptiſed on the ſame day? Theſe had not time to ſhew the proof of their faith by their works before baptiſm, and therefore as they had their firſt juſtification at baptiſm, they muſt, it is ſuppoſed, have received it by faith only, and had they died immediately after baptiſm, there would be no doubt of their being ſaved through their faith. But this I apprehend to be too looſely and generally conceived; for we receive our juſtification, and have it continued or renewed to us by the ſame ſort of faith, both at and after baptiſm, that is a living operative faith, ſuch as does or will produce good works, if God grant a time of trial; the caſe has an exact parallel in a death-bed repentance, the acceptance of which depends on the ſincerity, and effectuality of the repentance, of which God only is the judge: Thus in reſpect to faith before a time of trial, God alone who ſees the heart, ſees alſo what ſort of faith it is; and if it be a living active one, that wants no kind of good works, but from the want of an opportunity of exerting them, his mercy, we may preſume, accepts it, no leſs than if it had performed them; but if a dead hiſtorical

moved. Yet as I have entered thus far into the ſubject, it will be no improper caution

cal faith, that would go back at the time of trial, he who ſearcheth and knoweth all things would no more accept it at baptiſm, than he will after it. And yet from what was remarked in the beginning of this argument concerning repentance, it is clear that we may advance further and affirm, there is no true faith in the initial ſtate, that is not actually and at the very time attended with other virtues and chriſtian graces. Nay this faith is itſelf an act of obedience, (as is ſhewn in the diſcourſe, * where faith is proved to be a condition of juſtification) and therefore in ſome degree partakes of the nature of works; were it an act of the underſtanding, no ways influenced by the will in the attending to, and impartially weighing, and honeſtly receiving the evidence, it could no more be acceptable to God than the belief of a ſelf-evident propoſition. Here, I apprehend, turns the hinge of the diſpute, for though it be true that we are juſtified in the firſt juſtification by faith, without works done in the unconverted ſtate, yet it is far from being true that we are juſtified at the ſame time without any works at all; for we muſt be converted, that is, the convert muſt come not only a believer, but with a ſtrong ſenſe of the ſin and miſery of his unconverted ſtate, with deep humility, gratitude and love to God who calls him out of it, and with ſincere reſolutions of future purity and holineſs; there muſt be (as repentance, μετανοια, ſignifies) an inward change of mind and heart, from whence of courſe would flow a change of life and actions too. But as it is not to be imagined that all converts come to baptiſm thus diſpoſed, do ſuch then as are but bare believers gain nothing by their baptiſm? are not their paſt ſins waſhed away by their naked belief and profeſſion? We reply, that baptiſm according to the quality and diſpoſition of the baptiſed has a diverſe effect; there is a benefit and privilege obtained

* Page 57.

caution to add, that it is not at all the deſign of theſe apoſtles to point out either works, or faith, or both together, as ſtrictly and pro-

obtained by all; admittance into the viſible church and external communion, and the means of ſalvation put into their hands, yet not with remiſſion of ſins, if received only formally, and without operative faith; but if attended with ſincere repentance, and a true lively faith, is further accompanied with forgiveneſs and juſtification, but conditional only, during this frail and fallible ſtate. Though therefore the diſtinction made betwixt juſtification as initial, and the ſame as final, be a real and true diſtinction, yet after all it proves nothing as to the matter in queſtion, ſaving faith being the ſame at or after baptiſm, even a living faith; and juſtification itſelf, at or after baptiſm, is alſo the ſame, that is, the pardon of paſt ſins, committed in the unconverted ſtate, and upon a relapſe afterwards to be renewed by the ſame method, as it was firſt obtained, to wit, repentance, faith, and reformation; and whether we conſider it as initial or final, it is ſtill remiſſion of ſins, but with this difference, that we receive and hold it, whilſt we live here, upon terms; we may forfeit, we may reverſe it, and ſo it is only juſtification conditional; but in the next life, when our probation is finiſhed, and Chriſt in judgment has formally declared it, we can then ſin no more, it becomes irreverſible, and this is juſtification abſolute. And when we add to this the very different effects in baptiſm, which have been remarked above, according as the faith of the convert is either a true living faith, or otherwiſe, it will, if I miſtake not, amount to the fulleſt proof, that the notion of two kinds of juſtification, one by mere faith without works, and another by works, but both of them comprehending remiſſion of ſins, ſtands not on a foundation firm enough to be applied to the reconciling St. *Paul* and St. *James*, but leaves the matter in need of a further ſolution.

properly the cauſe of our juſtification. This is a matter of no curious and ſuperfluous ſpeculation, but an eſſential in chriſtianity, and of infinite concern to us. I ſhall therefore draw out the ſcripture-doctrine of juſtification more particularly and fully; the doing of which cannot be unſeaſonable on account of ſome dangerous notions on this ſubject advanced by a ſet of men, who under pretence of reſtoring the ancient faith, but really the ancient error, have actually made a ſchiſm and ſeparation from us.

In the firſt place then, according to ſcripture, it is the mercy of God accepting a ſubſtitute to make an atonement for us to his offended juſtice, that is the firſt and moving cauſe of our juſtification. Thus St. *Paul* himſelf declares * that God hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us (that is, determined for us) in Chriſt Jeſus before the world began †. The next true and efficacious cauſe, is that atonement

* 2 Tim. i. 9. † Thus the homily of ſalvation, third part, p. 18. "God of his own mercy "[*N. B.* the firſt cauſe] through the only merits of his ſon "Chriſt Jeſus [ſecond cauſe] doth juſtify us."

ment actually made for us by the merits and ſufferings of our all-perfect ſacrifice Jeſus Chriſt *. For it was he of whom it was propheſied, that he ſhould juſtify many, for he ſhould bear our iniquities, *Iſ.* liii. 11. It was he that accordingly was delivered for our offences, and raiſed again for our juſtification, *Rom.* iv. 25. It is by that we are juſtified, by which we who were ſinners before, are purged or cleanſed, and our ſins taken away, but it is the Lamb of God only, which taketh away the ſins of the world, and his blood only which cleanſeth us, that is, purgeth us from the guilt of all ſin †. But has not then the Holy Ghoſt any peculiar part in this mighty work of man's ſalvation? Yes certainly; it was the mercy of the whole Trinity that deviſed and accepted the atonement, and each perſon has his particular and ſpecial part in it; the Father ſent the Son, the Son paid the ranſom, and the Holy Ghoſt ‡ ſanctifies us to be partakers of the mighty benefits of it. The

* Chriſt himſelf only is the cauſe meritorious of our juſtification. Ibid. † See the appendix.

‡ Thus *Rom.* xv. 16. the *Gentiles* are ſaid to be *ſanctified* by the Holy Ghoſt: and *Tit.* iii. 5. according to his mercy he ſaveth us, by the waſhing of regeneration, and *renewing* of the Holy Ghoſt.

The two deadly evils contracted by the fall were guilt of ſin, and depravity of nature, both which muſt be remedied, or we cannot be ſaved: And infinite mercy has provided an adequate remedy to each of them, to wit, juſtification or the diſcharge from the guilt of ſin, and ſanctification or the renewal of our natures; which two, tho' both of them neceſſary to and part of the work of our ſalvation, yet are diſtinct and different things; the latter of theſe or ſanctification, is in ſcripture marked out to be the peculiar office or work of the Holy Ghoſt; as the former or juſtification, whoſe ſtrict and proper meaning is the diſcharge or acquittal from the guilt of ſin, the ſame ſcripture every where aſcribes to Chriſt only as the true meritorious cauſe of it *. The caſe ſtanding thus, it may very properly be aſked, upon what foundation then may we be ſaid to be juſtified by any faith or good works of

* But does not St. *Paul* ſay (1 Cor. vi. 11.) we are waſhed, we are ſanctified, we are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God? *Whitby* juſtly remarks there is an hyperbaton here, to be reſolved thus, "ſanctified by the Spirit, juſtified in the name of the "Lord Jeſus." A parallel to this is *Philemon* v. "Hear-"ing of thy love and faith which thou haſt towards the "Lord Jeſus Chriſt, and towards all ſaints," *i. e.* thy faith towards Chriſt, and thy love to the ſaints.

our own? For St. *Paul*, as we have ſeen, is expreſs that we are juſtified by faith, *Rom.* iii. 28. and St. *James* (ch. ii. ver. 24.) that by works a man is juſtified, and not by faith only. There muſt then be ſome ſenſe, in which theſe may be ſaid to be the cauſe of our juſtification, and what is that ſenſe? To this it may be replied, that tho' they cannot, in any ſtrict or proper ſenſe, be the cauſe of it, neither the leading or moving cauſe, which is the mercy of God, nor the meritorious and effectual cauſe, which is the blood of Chriſt, yet as they are required of us by God, in order to the application of theſe merits of Chriſt to us, they become therefore, on our part, the conditions, the neceſſary conditions or terms of it, and we may therefore by a common form of ſpeech very pertinently be ſaid to be juſtified by or through them, as God will not juſtify, or declare us acquitted without them. From this ſtate of things, which, we truſt is faithfully drawn from ſcripture, there are two obſervations naturally ariſing, of no ſmall moment and weight in the preſent argument; the firſt is, that faith and good works conſidered in this light do both ſtand upon an equal footing; faith, it

appears, is the means, the condition, the terms of juſtification on our part; and good works are as plainly the means, the conditions, the terms as that. Our juſtification is effected by neither, but by the merits of Chriſt, who will grant it to none but ſuch as perform the conditions of believing in him, and obeying his will.—But here ſome men exclaim, that ſuch a repreſentation of things evacuates the freedom of the redemption; that ſcripture declares we are juſtified freely, and ſo without conditions, and therefore if any good works of ours are made the conditions of juſtification, then grace is not free, or, in St. *Paul*'s expreſſion, is no longer grace: But if we compare ſcripture with ſcripture, which is the only true way to underſtand it, nothing can be more certain, than that the two things mentioned above as the proper cauſes of juſtification, to wit, the mercy of God freely accepting an atonement, and the merits of Jeſus Chriſt freely offering it, are the things that conſtitute what in ſcripture is called the free gift, and free grace: The freedom of the gift ſtands only in oppoſition to any proper merit of our own, the whole method and ſcheme of the redemption

tion being deviſed, approved, and accepted by God, without any knowledge, contrivance, or communication on the part of man, on the mere motion of the divine mercy. It is true this excludes not all ſort of worthineſs in good men, nor conſequently all title or claim to the glory that is to be revealed. In acknowledgment of this our claim, the apoſtle aſſures us (*Heb.* vi. 10.) God is not unrighteous, that he ſhould forget our labour of love, which is as much as to ſay, that he is obliged by his juſtice to remember and reward it: And in his epiſtle to the *Coloſſians*, ch. 1ſt, after having mentioned their faith and good works, he gives thanks to the Father in ver. 12th, ἱκανώσαντι who (hereby) made them meet, or fit, and therefore ſurely in ſome ſenſe worthy to be partakers of the inheritance of the ſaints in light. But let us hear our Saviour himſelf on this occaſion: In his epiſtles to the ſeven churches, after aſſuring the ſaints in *Sardis*, if they perſevered and overcame, they ſhould walk with him in white raiment (an expreſſion intended to ſignify heaven, and the purity and glory with which they ſhould be there inveſted) he adds, as a moſt encouraging and endear-

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ing motive to our endeavours, " for they " are worthy *." How comfortable this aſſurance to once loſt, but returning ſinners! and how incomparably affecting from the mouth of our judge! And yet what muſt ſtill enflame our love here, and gratitude to the divine goodneſs, this our very worthineſs, all our right and title are held under the promiſes of God, and but in conſequence of them: God ſtands bound in juſtice, but is bound only to his own engagements; our claims are founded purely on his veracity, who of his infinite mercy obliged himſelf to juſtify or declare us worthy, upon certain conditions performed on our part, which conditions are not the cauſe of this free gift, but a qualification, without which we are not capable of receiving it. To all which I muſt add, that God's grace and Holy Spirit being aſſiſting in the producing theſe qualifications in us, and which we could not attain without that aſſiſtance, upon every account this grace is free-grace. Conditional or abſolute alters not the caſe; for the pardon may be free one way, as well as the other; nay a conditional pardon may be much fitter, and wiſer,

* Rev. iii. 4.

wiſer, and really more merciful too, as it may tend to make us happier; and all this is the very caſe here. It is mercy in God, for he pardons us; it is free mercy, for he lay under no other obligation than what he laid upon himſelf, to do it at all; his unerring wiſdom admitted not his doing it without conditions; and his own holineſs and our happineſs made it neceſſary that theſe conditions ſhould be a return to duty and better obedience. Take ſome illuſtration of this matter from a caſe in human governments, in part urged by many writers on the like occaſion: Suppoſe an earthly king to grant ſuch a pardon to an offender as releaſed him from any future obedience to the laws; would you call this mercy, or weakneſs and folly? Again, ſuppoſe him to offer it only upon the condition of his becoming a good citizen, and a good ſubject; would this condition deſtroy the mercy, and freedom of it? We aſk the ſame queſtion with regard to God Almighty and ourſelves; common ſenſe will give the anſwer here; and one cannot but ſtand amaz'd at the folly and perverſeneſs of ſome men who declare the mercy and freedom of the redemption overthrown by annexing any conditions

ditions to it, and pronounce all thoſe apoſtates from chriſtianity, that do not own this. — But ſecondly, another thing muſt be remarked, and this the more obſervable, as it ſhews the notion we have been refuting, to be inconſiſtent with itſelf, and contradictory to the fundamental principle of the very people who advance it; to wit, that if all conditions derogate from the freedom of God's grace and pardon, then faith itſelf could not be required in order to obtain it, for being ſo required it becomes a condition no leſs than works, and indeed is ſomething of our own as well as works; for though it be an habit of the underſtanding, yet ſo far only it is but a ſpeculative faith; the nature of virtue it takes from the will; a dead unactive belief it was before, which the devils themſelves have, and which a man too may have, without the leaſt grace or goodneſs in him; but the fruitful, the true and acceptable faith is the offspring not of the underſtanding only, but, like other virtues and graces, of the will too, and ſtands, in point of moral foundation, on the ſame ground with them, even that of an honeſt and good heart. The aſſiſtances of the Holy Ghoſt are indeed

neceſſary in both caſes; and in this view faith is the gift of God, *Eph.* ii. 8. But ſo are meekneſs, patience, charity, and all other graces, that come under the notion of good works, for it is God that worketh in us not to believe only, but to will and to do, *Phil.* ii. 13. yet the concurrence of our own endeavours in one caſe as well as the other is neceſſary alſo, and therefore to be juſtified by any faith of ours would be as much to be juſtified by ourſelves, as if we were juſtified by our own good works: But the truth of the caſe is, this is infinitely out of the reach of both; and as our good works have neither power nor merit to juſtify us, being ever imperfect and defective; ſo our faith too has its imperfections and defects, and therefore muſt be ſo far from juſtifying, and ſupplying the place of good works, that itſelf as well as our works ſtands in need of God's mercy and forgiveneſs, through which alone it can be accepted; for we have all of us occaſion to pray to God with the apoſtles, "Encreaſe "our faith," and to cry out with the man in the goſpel, "Lord, I believe, help thou "my unbelief." Shall we, after all this, be told, that they mean not faith to be

either the efficient, or the meritorious cauſe of juſtification, but that it is the ſingle thing which on our part ſcripture reſts the application of Chriſt's merits, and our juſtication upon, and that therefore works here are out of the queſtion? We anſwer, this has been amply ſhewn, not to be true; and if it were, ſtill it is making faith a condition; but waving this I will only aſk, what is this faith? Is it ſuch, as is conſiſtent with evil works? If they ſay it is, nothing can poſſibly contradict ſcripture more: Or will they ſay, it is ſuch a faith as includes good works, and muſt and will always produce them. Why then do they diſpute about words? Faith and good works conſidered as two things, or faith neceſſarily productive of good works conſidered as one, need break no terms of communion betwixt us, if they make (as they muſt, unleſs they will actually blaſpheme God Almighty and his holy religion) theſe good works the teſt of faith, and declare that wherever good works are wanting, *i. e.* where they either actually do not, or would not follow in caſe of God's granting opportunity and time of trial for it, that faith cannot poſſibly be true and ſaving faith.

And yet after all we cannot but remark the weakneſs and imprudence of reſting the matter upon the ſingle footing of faith; by telling the world they have nothing to do but believe, and that every thing elſe will follow of courſe, they make men negligent of good works, which yet want all their care and attention; and at the ſame time, notwithſtanding all their boaſts, manage no leſs unſkilfully in point of faith too; for each of theſe ought, and are naturally adapted to cultivate and advance the other: Does faith produce obedience? it does; but then on the other ſide, obedience alſo ſtrengthens and improves our faith. It is therefore but ill ſerving religion to lay all the ſtreſs of their exhortations upon faith, and promiſe their hearers, that if they but believe aſſuredly, they may be ſecure of all the reſt. St. *Paul* did not ſo; how earneſtly does he preſs us to put on the whole armour of God, not only the ſhield of faith, but the breaſt-plate of righteouſneſs too *, *i. e.* of a juſt and holy life? And though he ſays in this epiſtle the ſame high things of faith, as in his epiſtle to the *Romans*, ſtill he takes care to ſhew the neceſſity of the great duties

* Eph. vi. 14, 16.

duties of morality, and aſſures us that whoever fails in this part ſhall not have any inheritance in the kingdom of God and of Chriſt *; and that it may make the ſtronger impreſſion, he immediately adds, "Let no "man deceive you with vain words," *i. e.* let no man under any pretence whatever make you believe the contrary, for the wrath of God cometh upon the children of diſobedience: and ſo far would faith be from making any amends for evil practices, that in his firſt epiſtle to *Timothy*, ch. i. ver. 19. he lets us know, when we once part with a good conſcience, we make ſhipwreck of our faith too. So impoſſible is it, whatever may have been the occaſion, or intention of ſome few expreſſions of his, in which he ſeems to ſet faith ſo high, that he could ever think or intend to depreciate good works, much leſs to teach men, that faith ſuperſedes all neceſſity of them in the affair of juſtification.

Here then I ſhould have diſmiſſed the ſubject, but that the more moderate of the ſect, and who for that reaſon have the better claim to our attention, may yet perhaps aſk of us; do not St. *Paul* and St. *James*, after

* Eph. v. 3, 4, 5.

after all the ſtreſs laid upon good works, ſtill allow a ſuperior rank and pre-eminence to faith? and if this be true, what is the advantage faith hath over the other, and wherein conſiſts the ſuperiority? We may anſwer, that if by works we underſtand ſuch works, as gave occaſion to St. *Paul*'s diſcourſes on this ſubject, to wit, either the works of the *Moſaic* law to be performed by the *Jew*, or the works of the moral law by the *Heathen*, then is the pre-eminence great indeed, becauſe theſe works can in no ſenſe juſtify, which chriſtian faith, we ſee, in ſome ſenſe may; but if we underſtand by them, chriſtian works done by believers, faith and ſuch works are not to be divided; there is no acceptance through one without the other, nor, ſtrictly ſpeaking, any real pre-eminence of faith above the other; nay it is extremely obſervable that St. *Paul* himſelf in another place comparing faith with hope and charity, concludes that the greateſt of theſe is charity; and this, I preſume, both upon account of its greater beneficial influences upon others, and principally as it raiſes ourſelves to the neareſt reſemblance of the moſt amiable of God's own perfections, love

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and benevolence. Faith and good works therefore may appear, the one greater than the other, according to the different lights in which they are conſidered; and if any where in ſcripture the higher rank ſeems given to faith, this is not to be ſuppoſed ſo much from any internal peculiar excellence in itſelf, as from ſome other wiſe end and purpoſe, for which God has been pleaſed ſo to diſtinguiſh it; as, in the firſt place, to curb our pride and confidence in ourſelves, which is moſt apt to ſwell and grow exorbitant upon a conceit of our own good works; and again, becauſe faith is the parent of good works, and naturally productive of them; and laſtly becauſe it is upon account of their being done in faith, that our good works themſelves are acceptable to God.

I ſhall treſpaſs but very little more on your time, ſo much of which has been already taken up in argument and diſpute, which are generally things dry and unpleaſing in themſelves, nor the beſt adapted to diſcourſes of this kind; in ſome inſtances diſſerviceable to the intereſts of chriſtianity; and chriſtianity, where they are not neceſſary, is as little favourable to them. But here

here the importance of the caſe will plead my excuſe, and the dangerous extravagance of ſome men has made it more peculiarly requiſite in my own ſtation to obviate the ſpreading miſchief. To ourſelves who ſtand clear from ſuch intemperate exceſſes, let it be a perpetual leſſon of gratitude and obedience to God, that he has ſo plainly revealed to us (notwithſtanding all the pains that corrupt or contentious men may take to obſcure the light of it) the terms on which we ſtand with him, that there is no being accepted without faith, and no acceptable faith without good works; that a chriſtian is not only to believe, and to talk great things, but to live up ſuitably thereto; and yet after we have done all, ſtill our truſt and confidence muſt be, not in ourſelves becauſe we have this faith, nor in ourſelves becauſe we do theſe works, but only in the merits of Chriſt Jeſus our Lord. We muſt indeed raiſe our faith to the higheſt pitch of confidence we can attain, to the fulleſt acceptance of and thankfulneſs for the terms of ſalvation which he has propoſed to us; we muſt further carry our obedience to the higheſt degree of perfection we are able, and yet in and through

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the whole courſe of this great work, we muſt look upon ourſelves and our attainments as infinitely ſhort of the glory of God; we muſt make Chriſt the laſt and ſacred anchor of our hopes, and ſay "Not "unto us, O Lord, not unto us, but unto "thy name be the praiſe."

To which bleſſed Redeemer therefore with the Father and the Holy Ghoſt be aſcribed, as is moſt due, all glory and thankſgiving now and for ever.

APPENDIX.

Of Chriſt our real expiatory ſacrifice.

THIS article of our faith is with all their might oppoſed both by *Deiſts* and *Socinians*. The *Deiſts*, it muſt be owned, are conſiſtent here, for they deny all revelation, and therefore this with the reſt: but *Socinians* profeſs themſelves chriſtians, and yet reject what has been juſtly deemed the foundation of chriſtianity, which is the blood of Chriſt, as an expiation, or propitiatory ſacrifice for the ſins of the world. Of theſe we aſk, will they admit there ever was ſuch a thing as an expiatory ſacrifice? This they turn every ſtone either to evade, or deny, but the fact ſtands clear upon the face of the whole *Jewiſh* law: The intent of their ſacrifices is eſpecially declared (*Lev.* xvii. 11.) to be this,

this, to atone for their ſouls; and the effect, that they did make ſuch atonement; they are frequently declared to be offered for their ſins, and to be accepted to the pardon of them. And this atonement or pardon is reſted not on their own performance or obedience to a command given by God, but on the blood, which by his appointment was offered; "it is the blood, ſays the "text laſt quoted, that maketh atonement "for your ſouls." Again in *Lev.* i. 4. the offerer of a burnt-offering "is to put his "hand on its head;" and then follows, "it ſhall be accepted for him to make "atonement for him." On this paſſage three things are to be obſerved. The firſt, that putting his hand on the head imports confeſſing his ſins over, and putting them upon the head of his ſacrifice; this appears from *Lev.* xvi. 21. where the ceremony is more particularly and fully related; there *Aaron* is commanded to lay his hand on the head of the ſcape-goat, and then is declared the purport and meaning of this, which was to confeſs over him all the iniquities of the children of *Iſrael*, putting them on the head of the goat, which tho' not ſlain like all the reſt, yet was offered to

the Lord, was a devoted thing, as having the ſins of the people on its head, and ſo their ſubſtitute, and was ſent away into the remoteſt wilderneſs, into a land uninhabited, or a land of ſeparation as it is in the original; hereby ſtrongly, in the manner of that age, expreſſing, that their ſins were forgiven and carried out of ſight for ever.

Our ſecond obſervation is this, that it is not ſaid "He ſhall make atonement for "himſelf," which muſt have been the caſe, if the atonement were the effect of his obedience to the inſtitution, but that IT, *viz.* the ſacrifice, ſhall be accepted for him, to make atonement for him.

Laſtly כפר the word uſed here to expreſs the atonement is the ſame that in *Exod.* xxi. 30. is put for the price, the ranſom, that was to be paid inſtead of the forfeited life of the perſon whoſe wilful neglect ſhould be the occaſion of the death of another man. Will they ſay the pardon is obtained by virtue of God's mere mercy and goodneſs, and not any vicarious ſubſtitution? But when God declares the ſinner has forfeited his life, when in ſuch caſe he appoints him to offer to him the life of ſome other animal, when he declares he

accepts this (not indeed for its own ſake, but the ſake of ſomething better ſignified under it) for the ſinner and to the pardon of his ſin, could any thing more plainly denote a vicarious ſubſtitution? And with all this the new teſtament perfectly accords, ſtill keeping up the due diſtinction betwixt the legal ſhadows and Chriſt the ſubſtance; thus the apoſtle to the *Hebrews* puts the compariſon betwixt Chriſt and the legal ſacrifices, as to power and efficacy, and gives it infinitely in preference to Chriſt, who not by the blood of goats and calves, but by his own blood entered in once into the holy place, having obtained eternal redemption for us; "for if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean ſanctifieth to the purifying of the fleſh, (*i. e.* from all legal pollutions) how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works (from every moral and ſpiritual impurity) to ſerve the living God," *Heb.* ix. 12, 13, 14. And when we are further told that Chriſt became ſin, or a ſin-offering for us, nay that God laid on him the iniquity of us all, will not this

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amount to God's accepting his ſufferings inſtead of our own? No, they ſay, for there is no ſuch word, or expreſſion in ſcripture, as ſatisfaction made for us: Be it ſo; yet there are others equally ſtrong, plain, and certain. Chriſt himſelf tells us, "He came "to give his life λύτρον, a ranſom for many," (*Matt.* xx. 28.) Now the true and proper meaning of λύτρον is not redemption, but the price of redemption, the price of a redeemed captive, as *H. Stephens* has ſhewn under this word, and proved from authorities inconteſtable. And yet ſcripture has ſtill guarded this matter with further preciſion, as if it would cut off any poſſibility of evaſion; for Chriſt is not only ſaid to give his life as the λύτρον the price of redemption, but ἀντὶ is thereto added, λύτρον ἀντὶ πολλῶν; and again ἀντίλυτρον ὑπερ πάντων (1 *Tim.* ii. 6.) *i. e.* the price or payment made in the place and inſtead of our own life, and in conſideration of our delivery thereby from the captivity of ſin and death; whence as himſelf is ſaid to have bore our ſins in his own body on the tree (1 *Pet.* ii. 24.) ſo he is declared to have bought us, (2 *Pet.* ii. 1.) to have bought us with a price 1 *Cor.* vii.

vii. 23.) That this price was not gold or ſilver, but a more valuable compenſation, even his precious blood (1 *Pet.* i. 19.) That this blood was accepted by God for an atonement, a reconciliation for us, (*Rom.* v. 10.) a redemption from the guilt, and the puniſhment, " for he loved us, and waſhed us from our ſins in his own blood," *Rev.* i. 5. And if this does not fully reach the utmoſt ſenſe of a ſatisfaction, it is not in the power of language to do it. But all this is founded on ſcripture, and the Deiſt ſtill thinks his battery unſhaken by it, for he admits no revelation. On what then does he ground his charge againſt us? even on his own general aſſertion, that to admit any ſubſtitute, or vicarious puniſhment for ſin is highly unjuſt, irrational, and abſurd. So far indeed is readily admitted, that the doctrine of a ſubſtitute to ſatisfy for our ſins is not founded on any diſcovery or reaſoning of our own; the thing itſelf is matter of mere favour, nor could poſſibly be known but by divine revelation; and yet notwithſtanding this, ſubſtitutes or expiatory ſacrifices have prevailed thro' every age, and probably amongſt every people down to the times

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of chriſtianity *. To what then are we to aſcribe this univerſal agreement of mankind in a practice, which lay out of the courſe of all

* It muſt be acknowledged, ſome of the philoſophers have affirmed that bloody ſacrifices were of later inſtitution, and only the fruits of the earth offered by the earlier race of men. But why did they ſay this? not from any evidence of facts, but from their own opinion, and becauſe they were ignorant of the true hiſtory of men: We are further told that the graveſt and wiſeſt Heathens always condemned bloody ſacrifices; here then we aſk again, why they did this, and muſt again return the ſame anſwer, "becauſe they did not underſtand them." And yet, after all, the graveſt and wiſeſt joined in the obſervance. *Socrates* living did it, and dying confirmed it by the appointment of a ſacrifice for himſelf. But in Heathens, though philoſophers, uncertainties and miſtakes on ſuch a ſubject are no more than might be expected. It is much more wonderful what Dr. *Prideaux*, whoſe learning and accuracy has ſo few equals, affirms, that till the time of the *Ptolemys* the *Egyptians* never offered any bloody ſacrifices to their gods, but worſhipped them only with prayers and frankincenſe †. This aſſertion he ſupports in his notes from *Macrobius* and *Porphyry*, but refutes what himſelf had ſaid in his text by acknowledging, that this could not be true of the *Egyptians* in *Herodotus*'s time, becauſe it appears from him, that they then offer'd ſome animals in ſacrifices to their gods, but thoſe very few. Yet this is giving us *Herodotus*'s ſenſe too ſparingly, who (in Lib. 2. p. 104. edit. by *Gale*, §. 39.) informs us that animal ſacrifices were uſed in all their temples, and not only deſcribes the ritual and manner of them, but from a form in uſe amongſt them, which he has recorded, has left the fulleſt evidence that they were offered to expiate the ſins either of

† Vol. 2. of Connect. p. 11.

all natural principles, and which the notions that their own unaſſiſted underſtandings would form of juſtice and piety could not

of individuals, or of the whole people *. Earlier than *Herodotus* we have no writer extant that profeſſedly treats of the *Egyptian* hiſtory and religion; yet there are in the old teſtament ſome incidental paſſages, which, like a light ſhining in a dark place, though they may not take in any large view, and have reſpect only to ſome particular objects or circumſtances, yet give us a true and faithful repreſentation as far as they go: particularly we read in *Joſh.* xxiv. 14. That the *Iſraelites* had ſerved the gods of *Egypt* before they left that country; and in *Lev.* xvii. 7. they are commanded not to offer their ſacrifices *any more* to devils, after whom they had gone a whoring. The word by which devils are expreſſed is *Sheyirim*, the hairy ones, or goats, the emblems and figures of the *Egyptian Pan*, whom *Herodotus* calls the oldeſt of their divinities †, and who was worſhipped through all the province of *Mendes*, not far from which the *Iſraelites* were ſtationed: And if they worſhipped the gods of the *Egyptians*, no doubt they did it in the *Egyptian* manner too, and therefore ſacrifices muſt have been a mode of worſhip in *Egypt* at that time. It would be greatly miſtaking *Moſes*'s words to *Pharoah*, where he pleads the neceſſity of his departure, leſt he ſhould ſacrifice the abomination of the *Egyptians* before their eyes, if we would argue from thence that animal ſacrifices were abhorred by the *Egyptians*. *Pharaoh* gives *Moſes* full leave to ſacrifice in the land, and *Moſes*'s

* Καταρεονται δε ταδε λεγοντες τησι κεφαλησι, ει τι μελλοι η Σφισι τοισι θυουσι, η Αιγυπτω τη Συναπαση κακον γενεσθαι, ες κεφαλην ταυτην τραπεσθαι.

† Herod. 2. §. 46. and §. 145.

not guide them to? nay this agreement extends not barely to the thing, but in a great degree to the modes and circumſtances of it; and therefore ſo uniform, general, and conſtant an obſervance could not but have a deeper foundation than mere ſuperſtition and fancy, which lead infinite ways, and could never operate ſo regularly and ſo univerſally on the human mind: The aſtoniſhing effect muſt have proceeded from ſome proportionate and adequate cauſe; and yet not a ſingle perſon in the Heathen world knew what that cauſe was, or could pronounce upon what authority, or with what rational aſſurance he ever joined in ſuch a worſhip. Here then we may call upon the Deiſt to ſee the wiſdom of *Egypt*, and of the *Eaſt*, of *Athens*, and of *Rome*, baffled in a mat-

Moſes's anſwer implies no more than that he might be obliged to ſacrifice ſuch creatures as were held in the higheſt religious veneration in *Egypt*, and which therefore it would give them the extremeſt abhorrence whilſt themſelves worſhipped them as gods, to ſee ſlaughtered as καθαρμαῖα, and piacular victims to the god of their ſlaves. But perhaps too much of this already, and therefore I ſhall only add, that on enquiry into the ancient hiſtory of other nations, the candid examiner will probably ſee no reaſon to doubt the uſe of ſacrifices, wherever there was any notion of God, or any religion amongſt them. And this ſurely is no light atteſtation to the merit of that hiſtory, which alone, of all the records and books in the world, gives us a full, rational, and moſt intereſting account of them.

matter of daily practice, and of the extremeſt importance to human felicity, whilſt the holy ſcriptures at once unravel the great myſtery. Man had ſinned, and was fallen; the mercy of God had promiſed him a Redeemer; animal ſacrifices were appointed and accepted as figures and repreſentatives of the future ſacrifice of this our Redeemer; the inſtitution was continued down by perpetual tradition, and carried with them by the ſeveral colonies that diſperſed themſelves over the world, but through the careleſſneſs of men, (as nothing is more common than to retain cuſtoms and loſe the deſign and meaning of them) the hiſtory and reaſon of the thing was loſt, as people ſunk into idolatry and fable, and ſoon buried in total oblivion amongſt the Heathens. 'Tis true in the courſe of this practice, they deviſed what reaſons they could for the continuance of it, and flattered themſelves they were atoning for their own lives, when they ſlew and offered a piacular victim; but as they looked no farther, and had no aſſurance of acceptance from God, it was to them all darkneſs and the wanderings of error: Revelation might and did give a clue to the unknown maze, and thereby lead

men to God's own inſtitution, and thoſe ends which rendered it a reaſonable ſervice, but nothing elſe could. And in this account of ſcripture there is ſuch admirable harmony, clearneſs, and propriety, on a ſubject ſo elevated above human reaſon, carried on at ſuch diſtant times, and through ſuch a length of ages, and under the hands of ſuch a variety of writers and hiſtorians, as one would think could not poſſibly have been done but through the guidance of infinite truth. And yet if the deiſt were able to make good his charge of injuſtice and abſurdity upon this ſcheme, we ſtill ſay, God is neceſſarily wiſe and righteous, and nothing could come from him that is not ſo; to this therefore we now directly reply, that though to lay the puniſhment on the innocent, and thereby acquit the guilty, would in many caſes and circumſtances include all that injuſtice and abſurdity which a Deiſt ſuppoſes, yet this muſt ever ariſe from one or other of theſe reaſons, either that the ſubſtitute did not freely undertake the office, or the party offended did not engage to accept it, or that ſome wrong or diſhonour was reflected on himſelf or his laws by it, or that the guilty ſinner would

not

not be amended or reformed thereby: But in every of theſe points the affair of our redemption was conducted ſuitably to the ſtricteſt wiſdom, holineſs and juſtice.

The Son voluntarily took upon himſelf to pay the ranſom for us; the Father moſt mercifully accepted it; his authority as a lawgiver, and the honour of his laws were hereby effectually ſecured, and his juſtice and extreme abhorrence of ſin diſplayed, in that he ſpared not his own Son; and at the ſame time that all the ends of juſtice and mercy were anſwered, righteouſneſs and holineſs were exalted and eſtabliſhed, for the amendment of the delinquent is made the neceſſary condition of obtaining the benefit of it. If the Deiſt is ſtill determined to call this abſurdity, it is a matter worth his weighing, whether it be not ſending a ſort of challenge to God Almighty, a ſetting his juſtice at defiance, and declaring that when he ſhall call him to judgment, himſelf can maintain his own righteouſneſs before him, nor will ſtand obliged to any redeemer. He had need be a perfect man indeed, that ventures to talk in this ſtyle to his Maker, and to go out with his ten thouſand to meet him who cometh

out againſt him with many times twenty thouſand. Ourſelves are too conſcious of our own demerits to dare thus to contend with God; we experience in ourſelves ſo many deviations from the duty we owe to him, ſuch omiſſions of what we might and ſhould have done, ſuch imperfection in what we have done, that we think our redemption infinitely the greateſt of all bleſſings beſtowed upon us, and ſee in the plan of it ſo ſuitable a remedy to reconcile and bring us again to God, ſuch treaſures of mercy, of holineſs, and happineſs, as to fall down before him with all humility and gratitude, and ſay with St. *Paul*, "O "the depth of the riches both of the wiſ- "dom and goodneſs of God!"

FINIS.